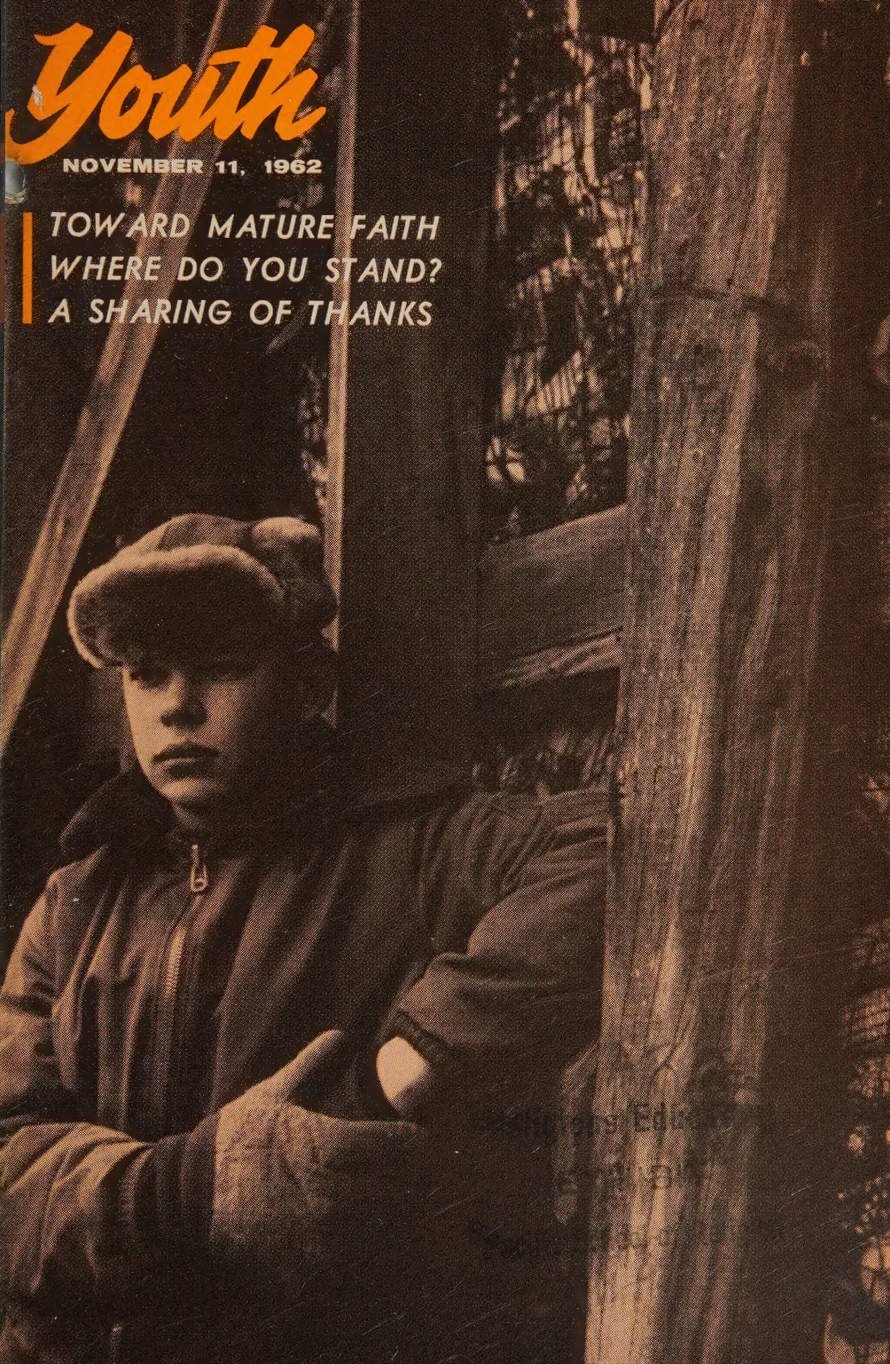
Youth

NOVEMBER 11, 1962

TOWARD MATURE FAITH
WHERE DO YOU STAND?
A SHARING OF THANKS



We H

se truths to be self-evident, that all men re created equal, that they are endowed by their Creator vith certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these ights, Governments are instituted among Men, deriving heir just powers from the consent of the governed . . .

On the crucial front of democracy's number one problem in the United States youth are playing some leading roles—I refer, of course, o the recent and continuing crisis at the University of Mississippi. We ll know the story. James Meredith applied. The court ordered his dmission. The governor intervened as registrar to prevent his admis- on. The Federal Government tried persuasive powers and finally ssured his admission with troops. The students rioted, but the stand f the Federal Government prevailed. This is an oversimplified outline f events, but all of you who read the paper or show concern for urrent history can fill in the details. Our purpose is to look at the ignificance of this for all of us, but especially for youth.

ecently I heard Dr. Martin Luther King speak on the situation in he South. He made the statement that a man who had nothing he as willing to die for did not deserve to live. We could all well con- mplate that sentence and ask ourselves what we have found in our ves we are willing to die for—or to live for. Surely James Meredith as found the courage to be willing to risk life itself for the sake of pening up educational opportunities. And perhaps some of the Ole

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"And for the support of

Miss students were willing to risk their liv
for segregation. Young people were on bo
sides of the issue. But many were indifferer
many did not make their voices heard; ma
did not risk physical injury or social ostracis

Although you cannot yet vote—you can a
You can witness to those things you believe
enough to live or die for. Is the race issue o
of these things? Some recent studies have in
cated that perhaps youth are not any mo
liberal on the racial problem than their elde
Prejudices are deeply rooted in our cultu
patterns and emotional response. But wh
admitting these prejudices we have to look
the world we live in and want to live in. T
new Africa, the new Asia, and new natio
across the world are rapidly changing the b
ance of power in our world organizations.
social revolution is occurring which mea
that all men are demanding freedom and d
nity. In the midst of this changing world ma
Negro Americans are asking: is all of Afr
to be free before we are? when will we *all*
able to vote, get an education or a job, or e
drink a cup of coffee at *any* counter—in t
land of the free and home of the brave?

Our image in our own eyes is marred;
nation is caught in hypocrisy of the most
grant kind. Each one of us is confronted v
a two-faced stance whenever we sing our
tional anthem, salute the flag, or refer to
government as a democracy where all pe
are equal—and then riot against the dese
gation of an educational institution or ob

aration . . . we mutually pledge to each other ives, our Fortunes and our sacred Honor."

o having Negroes live next-door or attend our churches. We cannot e indifferent to the ideas upon which our nation is established. Nor an we be indifferent to the plight of over a tenth of our population. Is ot working for change, even at the risk of loss of friends or jobs or ersonal safety, a demand we must face?

ou can each take your stand where you are. Do you attend a chool that is integrated? If so, how are you treating the students of ifferent race, religion, or national origin? Do you know them? Have ou taken the initiative in getting acquainted? Have you made your osition known? If you are in a school not yet desegregated, what are ou doing to help create a climate of understanding and readiness that vill make desegregation proceed with acceptance and ease? If you are ttending a church that is not integrated what are you doing to find ays to know youth groups from other churches where youth of other aces participate? Are you ready to accept Negroes or members of other inority groups into your youth fellowship? Have you tried to reach ut to youth in your neighborhood regardless of whether they are mem- ers of your church?

he stand of the Christian is unique because it is based upon a ontinuing responsibility to live up to one central commandment—to ove thy God *and* to love thy neighbor. All men are children of God; ll men are brothers. It is not easy to love—unfamiliar emotions come o the surface and disturbing questions prey on the mind. It is not easy o take actions which are based on faith and not necessarily on the onsent of the majority or applause of the community. But who among s can look for easy answers today? And because we are all involved n this world and its problems, we are all called to a task—a Christian ask of reconciliation. We are called to act where we are in ways that itness to a faith that is more than words, a faith that stands up to be eard, a faith which is not afraid to change the patterns of a nation's ociety so that all men can live together in freedom and dignity.

—ELIZABETH JOHNS

...if i were coach!

"Men, we are advancing togethe ward a New Frontier. Let us with vigah."

Suppose that some of our most famous celebrities in the fields of show business and politics suddenly were to become high school football coaches. In addressing their teams just before the opening kickoff of a game, they might sound something like this:

PRESIDENT KENNEDY: "Men, we are advancing together toward a New Frontier. Let us do it with vigah."

ELVIS PRESLEY: "When you block or tackle your opponents, I want you to rock 'em and make 'em roll."

PERRY MASON: "No matter how tired you become, I don't want the defense to rest."

BOBBY DARIN: "I expect you to cut the opposing team's line to

reds. You know—like 'Mack the nife.' "

PALLADIN: "Have fun, and we'll el."

SENATOR MIKE MANSFIELD: As your majority leader, I expect u to score a majority of the ints."

ED SULLIVAN: "Fellows, we've t a r-r-really big game tonight!"

MARSHAL DILLON: "Chester, 'e're counting on you. Wouldn't u be able to run better with more pe on that leg?"

ELIOT NESS: "Listen closely. his is the plan. Jones, you cover e middle. Smathers and Johnson ll cover the outside. Blattner, you ready to crash in. I'll cover the deline and when the referee blows e whistle, we'll open up."

GARRY MOORE: "Be very kind each other out there."

DR. BEN CASEY: "You call yourves football players? Well, from hat you showed me in practice, I n't think you know how to oper-e."

ALFRED HITCHCOCK: "And w a message from our school prinpal . . ."

JACKIE GLEASON: "I'm telling u, kids, you're a dan-dan-dandy r-r-roup!"

HUGH DOWNS: "Before beginng the game, I feel that we should nsider motivating factors and the ychological implications thereof."

"Fellows, we've got a r-r-really big game tonight!"

"You call yourselves football players? Well, from what you showed me in practice, I don't think you know how to operate."

ROD SERLING: "When you into the Twilight Zone, run our s prise play."

CONNIE FRANCIS: "I've some experience with records, a expect this team to make some."

EDD (KOOKIE) BYRNES: "L go, you cats! Comb those ot guys."

MITCH MILLER: "One thin want above all, and that's harmon

LLOYD BRIDGES: "You quar backs are to call nothing but plays. And if you don't agree my strategy, go jump in the lake."

MAURICE EVANS: "To pass not to pass. That is the questi Whether 'tis nobler in the minds players to . . ."

JACK BENNY: "I hate to give anything. So I'll be awfully pee if I see you boys giving up ya age."

ARLENE FRANCIS: "I'm s that you're going to have a sim delightful time this afternoon."

JACK PAAR: "I'm really a retiring person, and I wouldn't to force my opinions on anyone do think, however, that we sh win this game by nine touchdo just to prove the stupidity of those newspapermen who picked to lose. I kid you not."

LAWRENCE WELK: "I hope all of you remember our signa a vun, a two . . ."

—EDGAR WILLIAM

One thing I want above all, and at's harmony."

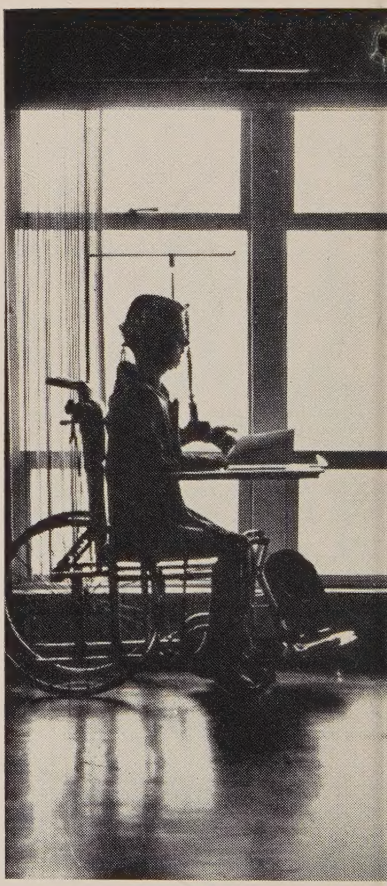
"I'm sure that you're going to have a simply delightful time this afternoon."

Methodist students report on tour of Russia

Russian students are "friendly, warm, industrious, interested in us, but amazingly ill-informed about world affairs." This is the judgement of a group of Methodist students who recently returned from a seven-week visit in the Soviet Union and Eastern Europe. During their stay in Russia the students spent five days at the Sputnik International Youth Camp on the Black Sea where most of the Russian youth spoke English and were "not hesitant to talk with us and have us in their homes." In observing the place of religion in Russian life, one of the group leaders noted that the church seems to lack relevance to the world. The group agreed that most of the Russians they met had a "generally secular attitude like many Americans." A further comparison to Americans was apparent in the predominate interest in and concern for peace among the Russian people.

Critic calls new stamp inappropriate for Christmas

The first Christmas stamp in U. S. history depicts a wreath with red and green candles. This "secular" theme has been questioned by some for being non-Christmas and non-Christian. Since it comes on the heels of the Supreme Court decision against prayer in public schools, one critic wonders: "What is Washington doing to Christians?"



Ten years ago Michael Callaghan, 1 was severely crippled in both arms a both legs by polio, but with the e couragement of his friends and his ow self-determination Mike has now reach one of the goals in rebuilding his li With the aid of a wheelchair Mike h entered his freshman year at San Fra cisco University.

"Jack" and "Jackie" named top teen heroes

A nation-wide questionnaire sent to 1000 teen-agers on the topic "Who are your heroes?" revealed that nearly half the young people think their parents are the ones who have had the greatest influence on their lives. Outside the immediate family the most popular hero is President Kennedy with Abraham Lincoln as runner-up. Among the women Jackie Kennedy rated first. Five years ago, when a similar survey was conducted, then-President Eisenhower and Princess Grace of Monaco were among the top idols. Also high on the current ratings is John Glenn.

When asked whether they would like to be heroes 47 percent of the answers were "no," because it wouldn't be worth the invasion of privacy. Fifty-three percent of the teens doubted they would ever become heroes or heroines because they either wouldn't have the chance or wouldn't have what it takes if the chances were presented to them. In answer to a question about the best field in which to become a hero, the overwhelming reply was space.

Eight-man eleven defeats Vassar 14-6

The women of Vassar College and the men of Siena College may have started a new fad—co-ed touch football. Although the men were limited to eight players and had to tag the girls by pulling a sock out of their back pockets, they won by a gentlemanly margin of 14-6. The opening play by the girls was a masterful strategy with a 3½-foot-high kick-off which so baffled the opposition that the ball rolled almost to its own goal line. The girls managed to score when their quarterback deviously switched her sock from the right to the left pocket and raced 30 yards to the goal. Most apt comment of the day came from one of the boys: "That's the best built line I've ever seen."

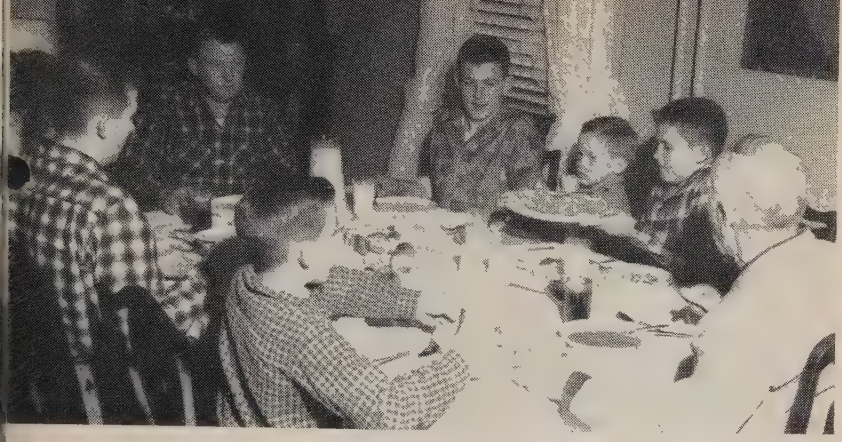
Kids tell baby sitter their likes—dislikes

When you're baby-sitting, do you burn the kids' hamburgers? Do you talk on the phone for hours when they are supposed to be asleep? Do you use baby talk? Do you continually threaten to tell mother? Then, according to the small fry, you are "far out" on the preferred baby sitting roster and may never get back in. A survey taken from among the young charges themselves indicates that a popular baby sitter must be interested, eager and enthusiastic. Play with the kids, ask them what they would like *you* to do, talk with them in a knowledgeable way, act as though there is nowhere else in the world you would rather be—and then you will be "in." But if these requirements of our "child-centered" society seem to cramp your style, you may decide that baby sitting itself is just too far out.

. . . and he who loses his life for my sake will find it.

Matthew 10: 3

Don't sell the Pilgrims short! They had something we don't have. D spite hardships, they were a *thankful* people. Amid our abundance toda however, we are a *thankless* people. And because of our thanklessne we're suffering. Not a physical pain, but an inner withering away— gnawing dissatisfaction. And this need not be. Ever since childhood we' been taught that giving thanks is a simple act of courtesy. It's contagiou When someone is kind to us, we respond with kindness. A thankful pers recognizes that he does not exist in a vacuum, but that men depend one another for existence, and to an ever greater extent, on the Creato From God the Father has come the gift of life itself. An *un*thankful pers lives alone in a world all his own and his life becomes lonely and emp Giving thanks to God everyday is a Christian habit we too often slight, a Thanksgiving once a year is an American heritage we too often abuse.

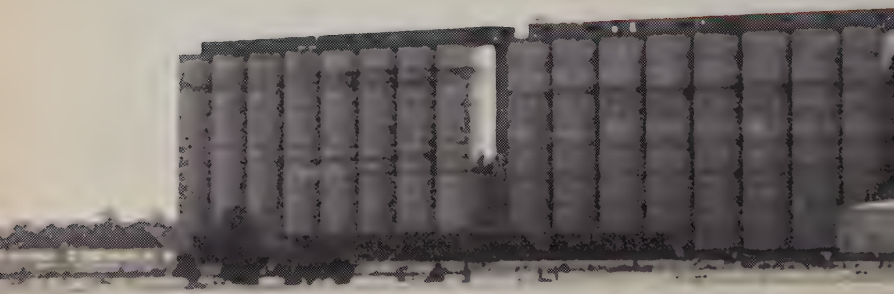


. . . we don't even say table grace at our house

Everyone has suffered rejection at some time in his life. But in momer
of stress man is put to the test. Out of groping and controversy, we c
grow wiser and stronger. Thank God that man is a creature who c
think and ask "why?" and who has feelings above those of other anima
Mankind has benefited from the courage and wisdom of those men w
have stood against the crowd for what they knew was right. Through m
with creative minds and sensitive souls. God works his way in the wor
But man has far to go yet. Unfortunately, man still seeks to solve pro
lems with threats of force. He still cannot trust or forgive his "enemy
Man is human—capable both of God-like goodness and un-God-like ev
And man is free to decide for himself.

. it takes courage to stand firm for what you think is right

. . . when you've got plenty, it hurts to share nothin

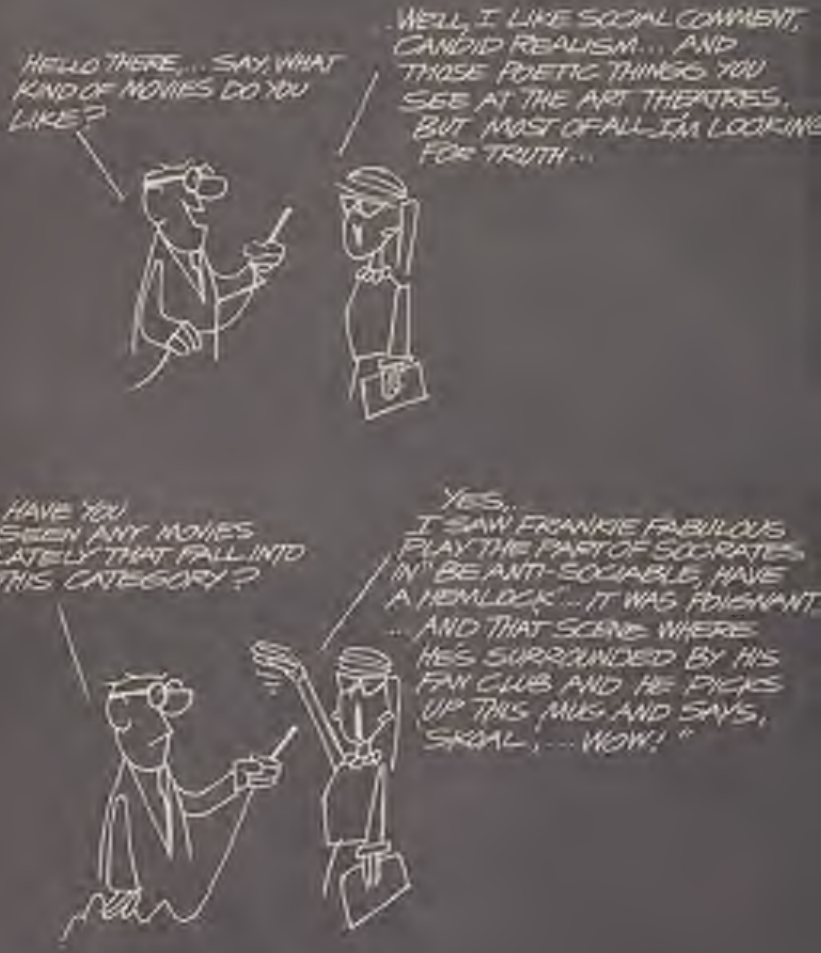


Giving thanks is more than the mere uttering of the words, "Thank you!" A sacrifice, a kind deed, or a kiss are expressions of thanks. Giving thanks is the sharing from one's necessities, not from one's surpluses, with a brother in desperate need. You give thanks when you give your life in service to others—whether as a scientist or researcher, doctor or nurse, pastor or teacher, mother or father. Giving thanks is thanks-living.

. . . when you help others, you find yourself

This is an age of exiles—the refugees from war-uprooted lands, the persecuted from communist countries, and those who have stood for the right against wrong. And there are exiles in your own midst. Look around you. Who is rejected? When a person is lonely, he needs a friend. We all grow best in an atmosphere of acceptance. When we know we belong, we dare to doubt. We dare to risk. We dare to launch out into a new world. And, thanks be to God, there are many new worlds to conquer. There's so much more to learn. Your own seeking for a life philosophy, a life vocation —your own reaching for maturity and adulthood. But these personal new worlds to conquer come much easier when you reach out beyond the fringe of your own personal problems and seek to conquer such worlds as injustice, disease, poverty, and hunger in your own midst and in the world itself. In seeking to help others, you find yourself. Even today, crossing waters to strange lands is a worthy pilgrimage to opening up new worlds. In six years from now, you may be observing Thanksgiving on strange soil among strangers. But you will undoubtedly be thankful.

WIDE WIDE SCREAM



WHAT DO YOU LIKE ABOUT THE MOVIES?
WELL, I LIKE TO WRITE TO THE STARS FOR ADVICE RIGHT NOW I'M CORRESPONDING WITH RANCID LINSEED, MY FAVORITE

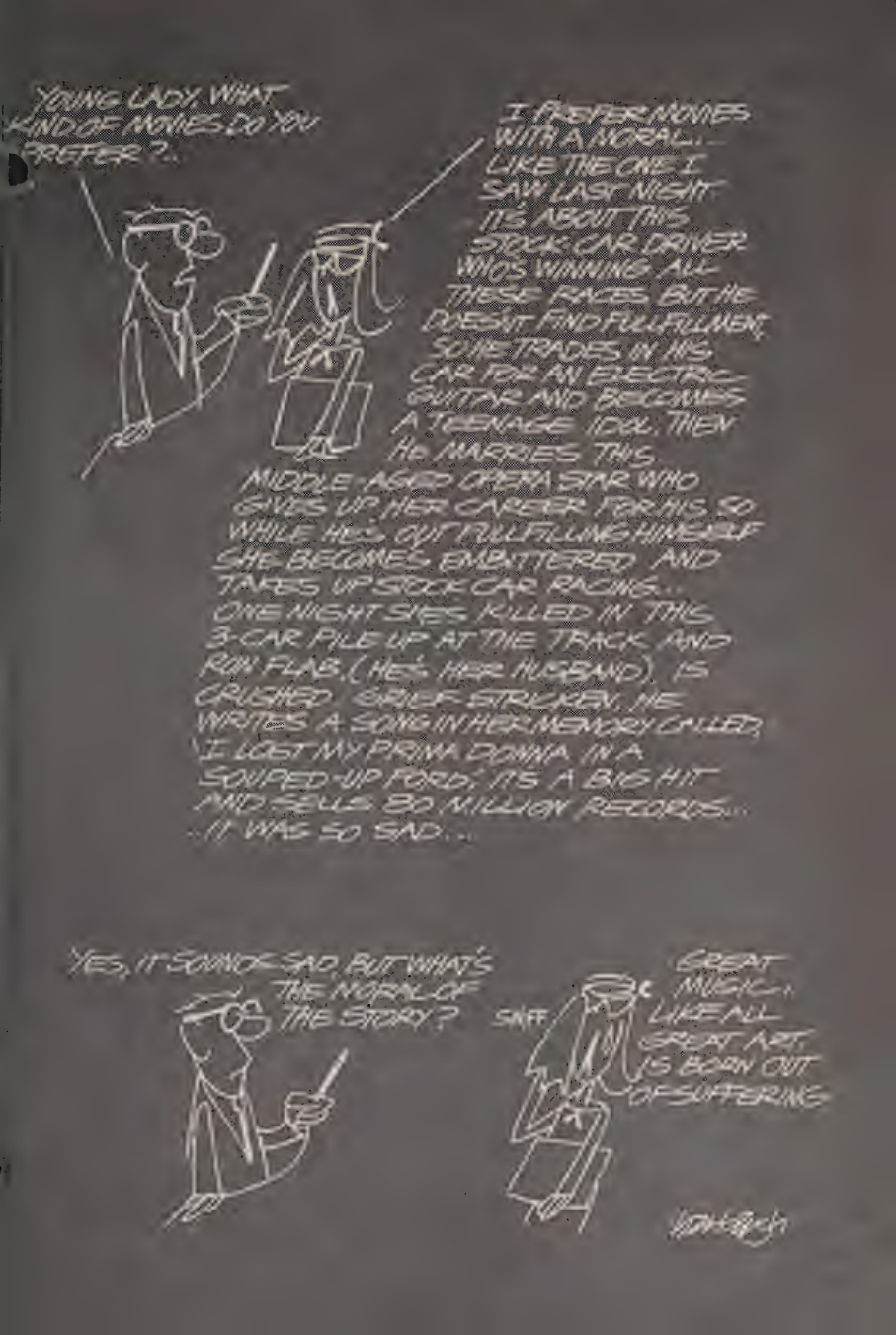
...YOU WRITE FOR ADVICE? HASN'T RANCID LINSEED BEEN MARRIED 6 TIMES?...
YES.... WHAT DEPTH!

DO YOU LIKE THE MOVIES?

GEE YEAH I SAW A BIG TECHNICOLOR SPECTACULAR ABOUT EGYPT WHERE THEY BUILD THIS COMPLETE FAKE CITY IN THE DESERT AND RELOCATE THE PYRAMIDS AND FLOOD THE WHOLE NILE VALLEY AND THEY TRAIN ABOUT A ZILLION LOCUSTS TO FLY IN AND EAT UP THIS WHEAT AND THERE WERE MILLIONS OF EXTRAS IN THE COLLAPSING TEMPLE SCENE DURING THIS FIRE AND EARTHQUAKE AND THOUSANDS OF CAMELS PAINTED IN DIFFERENT COLORS CARRYING MILLIONS OF SLAVE GIRLS... AND

WHAT WAS THE MOVIE ABOUT?

I FORGET


YOUNG LADY, WHAT KIND OF MOVIES DO YOU PREFER?..
I PREFER MOVIES WITH A MORAL... LIKE THE ONE I SAW LAST NIGHT IT'S ABOUT THIS STOCK CAR DRIVER WHO'S WINNING ALL THESE RACES, BUT HE DOESN'T FIND FULFILLMENT, SO HE TRADES IN HIS CAR FOR AN ELECTRIC GUITAR AND BECOMES A TEENAGE IDOL. THEN HE MARRIES THIS MIDDLE-AGED OPERA STAR WHO GIVES UP HER CAREER FOR HIS, SO WHILE HE'S OUT FULFILLING HIMSELF SHE BECOMES EMBITTERED AND TAKES UP STOCK CAR RACING... ONE NIGHT SHE'S KILLED IN THIS 3-CAR PILE UP AT THE TRACK, AND RON FLAB, (HE'S HER HUSBAND), IS CRUSHED. GRIEF STRICKEN, HE WRITES A SONG IN HER MEMORY CALLED 'I LOST MY PRIMA DONNA IN A SOUPED-UP FORD,' IT'S A BIG HIT AND SELLS 80 MILLION RECORDS... ...IT WAS SO SAD...
YES, IT SOUNDS SAD, BUT WHAT'S THE MORAL OF THE STORY?
SNIFF
GREAT MUSIC... LIKE ALL GREAT ART, IS BORN OUT OF SUFFERING

Day of Thanksgiving in Greece

Banquet tables are piled to overflowing, not for fasting, but for sharin Fresh and canned foods and filled cornucopias are arranged artistically. T teen-aged Greek students are gaily gowned in Pilgrim and native Gre costumes. Parents and distinguished visitors fill the auditorium. It's the d of Thanksgiving at Orlinda Childs Pierce College, a private high school f girls on the outskirts of Athens, Greece. The 87-year-old school, which h had a history of U. S. teachers pioneering in the field of education on forei soil, is aided by the United Church Board for World Ministries. Since s years of English speaking is required at Pierce College, the program is carri on entirely in English. The U. S. Ambassador to Greece reads the Presiden Thanksgiving Proclamation. Then there follows the singing of anthems a hymns of praise, the prayer, speeches and the giving of gifts of food by ea class section, a student pageant, concluding with a procession of costum girls. Then the program is over. And everyone lingers and leisurely cha Photographers, parents, teachers, friends, and fellow students snap photos the gay costumes and colorful tables. It's a family affair. And later the fo from the tables is distributed to needy families "adopted" by the students social work projects at the start of each school year.

—MARGARET J. SCHWARZ

may we quote you?

I suspect that when historians of the future reconstruct the story of the American people during the past ten years, they will devote many puzzled hours trying to decide why it was that in a world of hunger, in which we were involved in a great global competition, so many Americans regarded their agricultural abundance as a national headache.

—George McGovern

There's a lot to be said for the fellow who doesn't say it himself.

—Maurice Seitter

Californian *(picking up a watermelon)*: "Is this the largest apple you can grow in your state?"
Floridian: 'Stop fingering that grape."

—Arizona Kitty Kat

Let us remember that it takes both the white and the black keys of the piano to play the Star-Spangled banner.

—Dr. Frank P. Graham

He who is not grateful for the good things he has would not be happy with what he wishes he had.

—Tid-Bits, London

Some people with two car garages are now complaining because they have three cars.

—Charles Ruffing

It's not hard to find things to be thankful for this year. For instance, we're still here. And they're still there.

—Changing Times

COVER STORY

When activity ceases for a moment what do you think about? It is frightening to be still—frightening to feel your body, your beating heart, your life. At such times we often become involved with difficult questions about why this life has been given to us. But how often do we simply lift our hearts in child-like thanks—thanks just for the ability to breathe, and walk, and feel hot and cold, and physically live? When activity ceases for a moment what do you think about?

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toward
a
more
mature
faith . . .

Young people should be encouraged to take a second ok at their religious convictions as they enter their late teens and early enties. Some do not, and gradually let their religious beliefs slip away default; they put their religion "on file"—one labeled "Inactive."

And yet most young people are more than willing to give their religious ritage a radical re-examination. As they near their adult years, they e obliged to "take possession" of their religious heritage, or junk it. They nt to discover whether their Christian view can stand up in this new lult environment, in this highly competitive "market place of ideas" which quite different, oftentimes, from Sunday School faith.

It is, rightly, a time of testing and a time of growing. Previously held nvictions about religious faith need to be scrutinized carefully, inspected d tested as to whether or not they make Christian living possible. Those me convictions need to grow also, even as the person grows, in order to d mature meaning and application for adult living. And in this growing d questioning, conclusions inevitably arise.

Religion is out-of-date"

JIM sheds his faith because it no longer makes any sense: "Perhaps ristianity was good for me when I was young—it kept me out of trouble but I can decide my own conduct now."

BERT is sorry to see his childhood religion go: "Church used to mean lot to me, but I can't feel it any more. Anyway it is not 'intellectually spectable' and depends too much on 'blind faith.'"

MARTY doesn't like to be pinned down: "The Christian religion is too rrow. You might find out it's wrong, so I prefer the 'golden mean' tween extremes. A middle of the road policy can't offend anyone."

JACK now thinks Christianity is a collection of prudish rules and regu- ions: "The morals of Christianity are passé, and seem to be dead set ainst our having any fun. It's against too many things and for not much anything."

Religion is a special category"

Other young people who are looking at their faith afresh, want to main- n their faith, but feel they must isolate it from the rest of life.

KAY thinks: "Religion is a personal matter. I won't discuss it with yone, because what I believe is my business, and what they believe is irs."

AVRIL concludes: "I want to g
to church, and be a good person
everyone. But you can talk religi
to death. It's better to live it as be
you can, and not get it all mixe
up with intellectual ideas."

These girls express a point
view which might be called "reli
ious schizophrenia." Their faith
separated into a special dimensio
isolated and insulated from th
"world, the flesh, and the devil
and of course from everything els

"Religion is 'In'"

And there is a third view of r
ligion current among young peopl
They think religion contains a ce
tain extracurricular usefulnes
Some call it "religiousity."

FRANK maintains: "It is impo
tant to be seen in the right plac
if you want to get ahead. Frankl
church is one of those places.
raises your stature in the eyes of th
community."

STEVE takes a very practic
view: "As you enter business, th
church is an ideal place to make s
cial and business contacts. It's
good way to become a part of yo
new community and meet some ni
people. It helps business too,
you're known to be a regular chur
goer. Certainly you would be co
sidered an honest and upright ci
zen."

These then are three possible co
clusions arising from the kinds
questions young people are aski
today: to forget religion entirely;

olate it from the rest of life; or to
se it for devious purposes. But
re is also a fourth possibility.
aith can be brought to maturity in
way that honors God and benefits
l mankind.

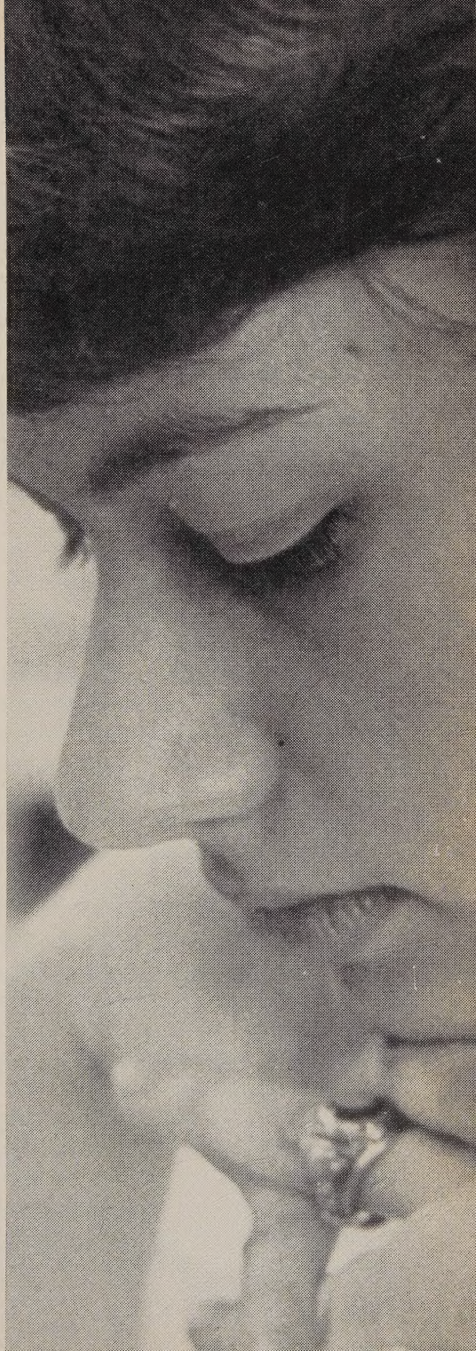
What are some guidelines for
oving toward a more mature
ith? How can one develop a
eeper understanding and appreci-
ion of his religion? What is in-
olved in an all-eight-cylindered
hristian life?

A maturing faith involves your
ad, your heart, and your hands;
at is, what you think about your
ith, how you feel about it, and
hat you do about it.

What you think *about your faith*

You have to use your head about
our religious convictions. A large
nount of "intellectual sweat" about
hat you believe or don't believe is
order. God gave us our minds to
se, not only to do our history as-
gnment or physics problems, but
so to understand the God in Christ
—what He is like, how He operates,
d why.

We should want to put our best
oughts to work at understanding
e Christian religion and its mean-
g for us. Sloppy thinking about
ristianity is as bad as, if not
rse than, any other kind of sloppy
inking. A thoughtful young Chris-
n is one who is ready and willing
wrestle intellectually with his re-
gious convictions. In short, "Thou



shalt love the Lord thy God, with all thy heart, and with all thy soul, a with all thy strength, and *with all thy mind. . .*"

How you* feel *about your faith

You are also to "have a heart" about your religious faith. We hum beings are built to have and express feelings. We love, we hate, we admi we weep, we care . . . we are not human if we don't. Indeed the capaci to be a feeling creature is one of God's finest gifts to us, and through th capacity we know and receive God's love for us. God doesn't just *thi* about us, but in Christ God becomes entirely *involved* with us, and sho forth His perfect love and faithfulness for us all.

It is difficult to stand aloofly apart from His manifested love and concer and have no feelings about it, because we are not meant to remain indiffe ent and unemotional about it. Christ's death and resurrection call for o response. These events, when we seriously consider their meaning, dra out our most genuine feelings of love and thanksgiving. These feelin establish between God and us a wholesome relationship. We are the belov of God, and respond by loving "the Lord thy God, *with all thy heart. .*

What you* do *about your faith

It follows that one's entire life is involved in his religious convictio It is a matter of doing as well as thinking and feeling. For unless some ki of appropriate action issues from what we believe, and how we feel abo these beliefs, something is quite wrong. Our convictions have consequenc in all that we do; these consequences follow naturally from what we *rea* believe, not from what we *think* or *say* we believe.

And our religious beliefs "crank us up" into doing something abo them in our everyday living. If we believe in Christ and love Him, we c hardly help ourselves from doing all that we can to honor Him in o living, and to make Him known to the lives of others. On the other han if our Christian faith is *not* mobilized in our Christian living, we can sure that something is "out of joint." Christianity is not to be held a turned in our hands for our private admiration of it. Rather, Christiani puts our hands to work in God's service. Christians are a thankful peop thankful for what God has done on our behalf, and we respond by lovi "the Lord thy God . . . *with all thy strength. . .*"

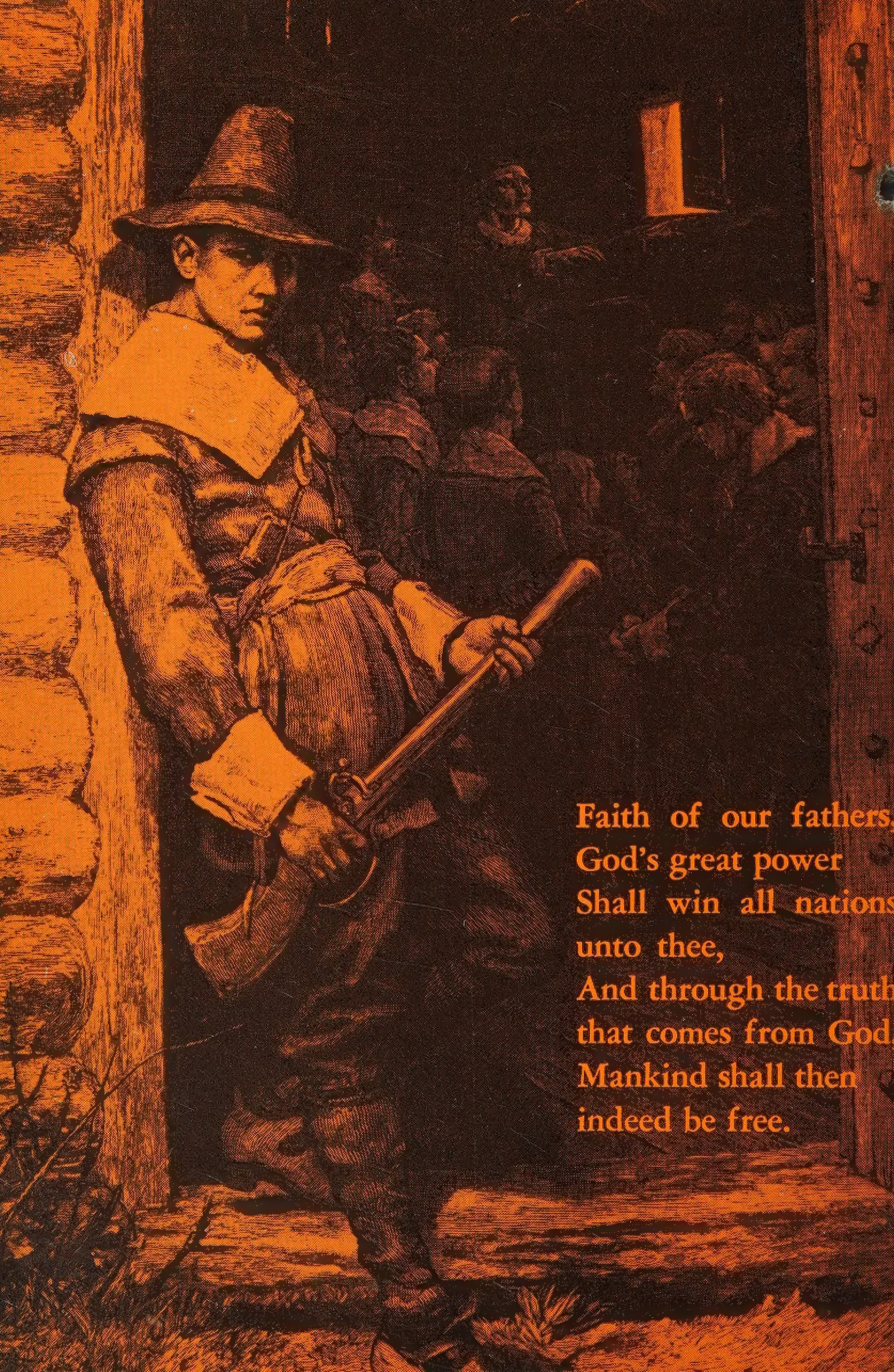
CATHY, a sensitive Christian says: "Although I have always been acti in the Church, it has only been lately that I have gotten deeply involve Understanding God better, and how He gives Himself to me and everyo else, I can now say that I appreciate God! Sounds funny, perhaps. B I'm a much more grateful person for this better understanding, and I glad to share it with others, though I don't think it's right to push it."

FRED, who has become a thoughtful Christian, concludes: "Life makes a lot more sense from a Christian point of view. It doesn't make life sweet and soppy, nor does it guarantee that everything that happens to you will be the finest. But it does say that God is good—really good—and that life is good too, even though there may be some severe bruises in life for most of us. And yet God in Christ is working His purposes out for us, and will prevail no matter what may happen. Christ makes life secure and sensible."

TED has a new insight, as he and his girl are making plans for marriage: "It certainly amazed me how meaningful the Christian understanding of marriage is. It isn't prudish or negative at all, but seeks to give the greatest possible depth to our relationship, as well as make us alert to some of the problems of marriage, like playing God toward one another. I'm going to have to look at this Christianity bit a lot more!"

Toward a mature faith: this in itself is a gift of God, given to us to bring sense and sanity to life, to bring excitement and meaning to each day, and eventually to gather up our lives into the fullness of His Kingdom in heaven. The younger years, in an especial way, are the right years to consolidate and enlarge the maturity of your faith.

—SCOTT N. JONES


Faith of our fathers,
God's great power
Shall win all nations
unto thee,
And through the truth
that comes from God
Mankind shall then
indeed be free.